

THE

REHEARSAL.

1. The Observator Proposes a New Law to be made for Asserting the Queen's Headship over the Church.
2. This wou'd Hang the Observator, and Involve all the Dissenters.
3. They Accuse the Church for both Asserting and Denying the Supremacy.
4. The Supremacy of the Crown, as own'd by the Church of England.
5. The Pope and the Presbyterians, the Observator and the Rights, Deny any sort of Supremacy in the Crown. Yet these last make it Higher than ever any did.
6. Why the Observator and the Rights are Join'd together.
7. What the Observator Means by the Queen's Right to the Church. The Church and the State are two Distinct and Independent Societies.
8. The Observator makes the Queen but Half a Queen. He says our Kings and Queens have Ever had the Title of Head of the Church. The Contrary shew'd. And the Design of setting it up now to be Plainly in favour of Popery.

WEDNESDAY, February 5. 1706.

(1.) Country-man.

THe Observator you Quoted last, Master, of the 18th last Month, Vol. 5. N. 88. says, from the Subject of the Rehearser's discourse, we may Justly conclude, 'tis high time to have some good Law made Recognizing her Majesty's Right, as Head of the Church of England, and Punishing those that shall Oppose it in Word or Deed.

(2.) Rehears. Whom wou'd he have Punish'd? All our Dissenting Brethren? Of whom not one owns her to be Head of any of their Churches. I'm afraid the Observator is turning High-Flyer, and setting up for Persecution!

But why wou'd he have a new Law made for this? Is there no Law now in being that Recognizes her as Head of the Church? Here he gives up all the Laws at once, and owns that none of them are on his side. What need was ther Else to have a new Law made for this? The Observator wou'd soon be Hang'd by this Law of his own Proposing. And what wou'd become of all his Dear Brethren in Scotland, who Expressly Deny any King or Queen upon Earth to be Head of the Church? They Abjure this by the Name of Erastianism. And have Bound themselves in New Associations (even in this Reign) with their Lives and Fortunes to Oppose it.

(3.) How often have the Dissenters (as well as the Papists) Objected this against the Church of England, that she makes the King HEAD of the Church; and that she has no other than a PARLIAMENTARY Religion? Yet now how Modestly wou'd they Turn this upon us, and say we Deny the Queen's Supremacy! We are Accus'd both for Asserting and Denying it! Ther is no Fencing with these Men, They fight with a Fail, it Strikes Behind and Before!

(4.) The CIVIL Supremacy of the Crown, to Restrain with the CIVIL Sword, as well Ecclesiastical Persons, who are Evil doers, as Temporal; And to Inflict CIVIL Punishments in Ecclesiastical Causes, as well as Temporal, the Church of England has fully Recogniz'd, and all her Clergy are Oblig'd by Act of Parliament to Subscribe it, as set forth and Explain'd in the 37th Article.

(5.) But even this CIVIL Supremacy of the Crown is Deny'd by the Pope and the Presbyterians. Nay they Both Assume to Themselves a CIVIL Supremacy over the Crown (in Ordine ad Spiritualia) and set up the Depositing Doctrin upon this Account. Yet WE now must be Delinquents for not owning the Supremacy of the Crown!

And this Objected to us by those who Expressly Deny it, the Observator and the Rights! And yet, at the same time, wou'd Tempt the Queen to the Sin of Saul, Uzzah, and Uzziah, by Asserting it to be her Right to Officiat, if she Pleases, in the Holy Administrations of the Priesthood. Was ever a Cause Involv'd in so many Contradictions as these Men set up! They Deny all Supremacy in the Crown, either Sacred or Civil, by setting up another Above it in Both, the Supremacy of the People (for ther cannot be two Supremes in the same Government, which is their own Argument) And yet they Assert a Supremacy in the Crown beyond what any others ever Allow'd, even to Invade the Office of the Priesthood!

The matter is, they care not how far they Extend the Supremacy of the Crown against the Prerogative of God. But they will not have it touch upon the Prerogative of the People! that is, their own Supreme Power and Authority! From which they say even that of God is Deriv'd!

(6.) Country-m. But why do you Quote the Observator? No Body minds him, he is not

not to be nam'd in one Day with the Rights; which they say is a most Ingenious Book.

Rehears. However the Rights may word it better, his Principles are the same with the Observator, and his Malice not Less. That one cannot tell whether the Observator wrote the Rights, or the Rights the Observators. And Quoing the one is as good as the other.

(7.) Country-m. The Observator then you Quoted go's on and says, That her Majesty's Right to the Church ought to be as well secur'd, as her Right to the Crown.

Rehears. What do's he mean by her Right to the Church? She has no Right to be so much as a Member of the Church but by her Baptism. She is Born into the Church, as into the World, in the same manner as the meanest Subject. A King may throw himself out of the Church, and be an Apostate, as Julian. Which cou'd not be, if he were Head of the Church. But he has a Right to his Crown tho' he were an Apostate or an Infidel. As the Confession of Faith says, Article 23. Concerning the Civil Magistrate. I hope then a Right to the Church, and a Right to a Crown are Two things. And that this is a Demonstration the Church and the State are Two Societies and Independent of each other; when a Man may be Head of the One, and yet not so much as a Member of the Other.

Let the Rights look into this, and Consider our 37th. Article, where he sees our Princes Disclaim any Priestly Power; and let him say then, That two Independent Powers in the same Kingdom is a Contradiction! Unless he will make a Contradiction of our Laws. It is the Misfortune of these Men who woud set up new Notions, That they Run Counter to our Laws, as well as to the Scriptures, and to Sense and Reason, and Plain Fact.

(8.) Country-m. But the Observator says, Her Majesty has as Undoubted a Title to the Supreme Power in the Church, as she has to that in the State: And without these two Powers Solely Vested in her Royal Person, she is but Half a Queen, because her Royal Ancestors Kings and Queens of this Realm, have Ever enjoy'd both these Titles, Head of the Church, and Head of the State.

Rehears. What? The Supreme Power lodg'd Solely in the Queen! This is new Doctrine with Observator! But let him shew his skill in History, and tell that King or Queen in England before K. Hen. VIII. ever Enjoy'd the Title of Head of the Church. But these Men draw Precedents from a Popish King, who liv'd and dy'd a Papist, Except in the Case of the Supremacy, which he took to Himself. He Burn'd men at the same time for Denying Trans-Substantiation, and for Denying his Supremacy; and left Money in his Will for Masses to Pray his Soul out of Purgatory. Was this an Age for Precedents? But the Rights and the Observator like better of a Popish King, who first took upon him that Ti-

tle of Head of the Church, than of our Good Protestant Queen Elizabeth, who Renounc'd it. And they wou'd have Queen Ann take it up again, that is, to Reform back again to Popery. They Quote the Popish Act of Submission often, to Blacken the Church now. But they cannot see so far off as the Reign of Q. Elizabeth, when our 39 Articles were Made, and her Injunctions Quoted in the 37th Article, as Explaining her Supremacy the same way. And this must not be the Church of England as by Law Establish'd, No, but it must be that Church in K. Hen. VIII's time, even before the Reformation, when the Act of Submission was Made! They Labour hard to have that Jest to put upon our Church, which Q. Elizabeth Disdain'd, for a Woman to be Head of the Church. Nay they make a Bishop of her too, and give her Priestly Authority, to Render our Constitution wholly Ridiculous! Will any say, That all this was to Gratify Popery? But surely no Popish Envoy that ever was sent abroad has done half this Service to their Cause. They take true Pains to Disgrace all Men at the Church of England, but they think not that Popery will get any thing by it! They tell us Plainly, that if ther be any such thing as Reveal'd Religion, or any Church set up by Christ, it is to be found only among the Papists. As I have before Quoted it out of the Rights. And the Issue they leave us, is, either to Part with our Christianity, or Embrace Popery. Yet these Men are call'd Protestants, and their Followers the best Friends of our Constitution!

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